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Basic Program
Heart Sutra
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Alright last week we started with the path of meditation and in that presentation that we have for the Arya equipoise that is single-pointedly focused on emptiness, the 5 aggregates do not appear, the 12 bases do not appear, the 18 elements do not appear, the 4 noble truths do not appear, the 12 links of dependent origination do not appear, the path does not appear, the pristine wisdom that practices or realises the path does not appear, objects of attainment do not appear and also objects of non-attainment - which is objects to be abandoned - do not appear. The reason why we said that all these things do not appear for arya equipoise is because this arya equipoise is single-pointed focus on emptiness and for that arya equipoise all dualistic appearances have subsided. Therefore no conventional phenomena can appear to it and so none of these things appears.

We say that all these conventional phenomena do not exist for this particular type of arya equipoise. Here we are discussing the object of negation and we made a brief reference about true grasping that is imputed.

We say that all these conventional phenomena do not exist for that particular equipoise. If that particular equipoise was grasping or apprehending these phenomena as existing, this type of grasping would be imputed grasping of true existence. Why? Because you have to understand how that arya equipoise is operating. The way that this arya equipoise operates is that first of all it relies on investigation, on analysis. So it relies upon the wisdom derived from hearing, from reflection, and from meditation. Through these three types of wisdom - which are types of analysis - it ascertains or it reaches the conclusion that phenomena are not established from their own side. This is the way it operates, so if that arya equipoise was grasping at these phenomena as existing, prior to grasping to these things as existing it would have to do these types of analysis and it would have to have concluded that they exist from their own side. So grasping of them as existing from their own side would have to come first, and then grasping of them as truly existing would follow.

This arya equipoise is investigating first of all to find what is the final mode of existence of phenomena? So it investigates and reaches a conclusion according to what it finds or what it doesn't find. It will conclude according to its finding even though it might be a negation of existence. Whatever it concludes it then stays single pointedly focused upon that. Because this is what it has found upon investigation. So arya equipoise first of all investigates, "do phenomena exist from their own side?" It does this investigation and we know that it finds that "no, they don't exist from their own side," and having found that it then single pointedly focuses on that type of finding, the fact that they don't exist (from their own side.) And this, it decides, is the ultimate nature of all phenomena. So if actually it had investigated and it had found that phenomena existed from their own side, then the next step would be to enter concentration that is single pointedly focused on that finding, "they exist from their own side." That would then be the ultimate nature of phenomena which would be a type of grasping, isn't it? The grasping of the true existence of phenomena.

So actually here we are dealing with two types of grasping. One is imputed grasping, and the other one is innate grasping. The imputed grasping would be for that arya equipoise to be grasping at phenomena, to exist. Which indicates that they would exist from their own side, which will mean there would not be merely imputed by the mind but rather existing from their own side. This is how we defined the imputed: that it grasps them as existing (from their own side.) In Lama Tsongkhapa's *Gompa Rabtsel* it says that, if you have the earlier grasping, then you necessarily have the latter grasping but if you have the later it doesn't mean that you will have the earlier. The *earlier* is the imputed grasping, so it says, if you have the imputed grasping you are going to have the innate as well. The innate is the *latter*. and the latter is the innate. But it says that if you have the innate doesn't necessarily mean that you have the imputed. So this is how he clearly differentiates the two.

Geshela was saying that there is a very good example that demonstrates how that single pointed equipoise on emptiness operates, and why we say that all these conventional phenomena do not appear, do not exist for it. As we say first of all it goes through investigation and through its analysis, it finds emptiness, it settles on emptiness, and then it developed single pointed concentration. So single pointed concentration is similar to having an image and zooming into it. The more you zoom into the image you just see a particular area that you are zooming in, but you are losing concept or you are losing view of the overall form or lines of that image. So let's say you have a flower and then you decide to zoom on a particular spot of the flower. When you do that, you will not be able to see the entire picture. So there are a lot of things that you start missing out you don't see them anymore. This is also how scientist describes it: If you investigate, let's say form, and you go in great detail, subatomic detail, the more you go into, the more you lose those solid things. Things that you saw before, are now in the peripheries. They are not obvious and they don't exist anymore. So it's like there is nothing to find there. This is also what happens when you focus or zoom into emptiness. That zooming happens because the entirety of your mind, the full force of your concentration is just paying attention to that and goes into great detail into it. This means that nothing else in the periphery appears.

We have already said that in terms of the path of meditation, this can be explained in two ways. One way is to say that all these things do not appear for that arya equipoise. Arya equipoise is the subject (or object-possessor), so for the subject, the arya equipoise, none of these things appear. But, it can be interpreted also to refer to the object understood by that arya equipoise. So for that emptiness itself obviously there is no form, no sound, etc., because emptiness doesn't have colours, doesn't have shapes, doesn't have all these things. So we can take the whole list that is negated here to refer to emptiness itself. Emptiness is just the mere negation of the object to be negated, so since it is just a mere absence, none of those things appears or exist for emptiness.

Previously, when we were looking at the path of seeing, we have this sentence,

“Shariputra, likewise, all phenomena are emptiness; without characteristics;”

So that word there **“without characteristics”** it was referring exactly to not having any characteristics of form, let's say such as shapes and colours and so forth.

Now we are on the path of meditation and if we interpret all these to refer to emptiness itself, we say: **in emptiness there is no form.** So the characteristics of form are irrelevant to emptiness, emptiness doesn't have shapes and colours and size and dimension and so forth.

It has **“no feeling”** because feeling is an experience; emptiness does not have feelings through experience.

It has **“no discrimination”** in terms of discriminating ‘this is this’ and ‘this is that’ and ‘this is the other.’

It has **“no composition”** or **“no compositional factor”**. Now usually composition refers to composition through causes and conditions. But in this particular context it's composition through karma and afflictions. So in emptiness there is no composition through karma and afflictions.

And finally there is **“no consciousness”** in the sense that consciousness actually differentiates and recognises objects as different. So in emptiness there is no recognition of different objects.

Therefore the **five aggregates** and all the features and characteristics of the five aggregates are not there for emptiness. Then we have the sentence that says there is **“No visual form.”**

This visual form here is the object of eye awareness. Obviously it's not relevant for emptiness.

Sound is the audible object of ear awareness.

Odour is the object perceived by nose awareness.

Taste is the object perceived by taste awareness.

Object of touch similarly is the object perceived by tactility.

And **no phenomena**, phenomenon here can be understood as something suitable to appear to the mind. Such phenomena do not exist in emptiness. And everything else that comes in all those objects of the senses, again they do not exist for emptiness. So all the bases, all the objects, all the characteristics - they do not exist for emptiness.

The line above the line that says: **no visual form, no sound** and so forth is actually talking about powers: the sense powers and mental power.

- So where it says there is **no eye** we understand that it refers to no eye sense power. The eye sense power is the power to perceive various forms.
- **No ear**, refers to no ear sense power. So in emptiness there is no sense power to perceive any sound.
- **No nose**, no sense power to perceive any odour.
- **No tongue** it's not going to taste any taste.
- **No body** meaning there will be no tactility, there will be no sense power to experience any tactility. And
- **No mind** refers to the power of the mind to perceive various phenomena. So again there will not be that power of perceiving the arousal of various phenomena.

Also in terms of the six types of awareness, such as the visual awareness, the ear awareness, so on and so forth, the explanation is similar.

So really we are talking about the bases and the elements so we have the complete list of these, and we say the characteristics of all those things do not exist for emptiness, they are not relevant for emptiness.

Then we continue with the next sentence that says:

“There is no ignorance; no extinction of ignorance” up to and including **“no ageing and death and no extinction of ageing and death”**

So here we have a presentation of the twelve links. It is actually presenting the afflicted sequence of the twelve links. But it also (includes) the purified sequence of the twelve links. So the afflicted begins with **“ignorance”** and goes up to and including **“aging and death”**.

And then the purified begins with **“extinction of ignorance”** and you end up with **“extinction of aging and death”**. The characteristics of these things also are irrelevant for emptiness itself. The phrasing explicitly talks about the afflicted and the purified sets of twelve links. We also understand that implicitly it is also indicating the way of entering into and the way of reversing from samsara through the twelve links.

With the afflicted sequence of the twelve links, we have the characteristics of engaging samsara. For emptiness these characteristics do not exist, they are not relevant. With the purified sequence of the twelve link we have the characteristics of escaping or reversing or being liberated from samsara. Again these characteristics do not exist for emptiness.

The presentation of the twelve links is very important because actually the presentation of the twelve links is the elaborate presentation of the four noble truths. So it includes the four noble truths. The afflicted sequence of the twelve links and includes the first two of the four noble truths, the truth of

suffering and the truth of origin. This is the experience we have right now: all the things that we experience within samsara. We have all these things fully established for us and this is why we have this experience. The purified sequence of the twelve links includes the truth of the path and the truth of cessation. These are the things that we don't have right now and are the things that we should practise and establish.

Following the twelve links we have similarly, there is “**no suffering, origination, cessation, and paths**” so a clear reference to the four noble truths. But again the characteristics or the features of four noble truths do not exist for emptiness.

What do we mean when we say that for emptiness “**there is no suffering**”? Suffering here has the connotation of something which is afflicted, something that brings pain. So for emptiness there is no pain, no suffering, no affliction. **Origination**, origination actually refers to taking contaminated aggregates due to into karma and afflictions. Taking over samsaric aggregates, so emptiness is not taking or not assuming any aggregates due to karma and afflictions. So this characteristic doesn't exist for it.

Cessation, cessation has the characteristic of pacification of all the suffering so again it's not a characteristic of emptiness.

Path has the characteristic of knowledge or realisation; it's not a characteristic of emptiness.

So we have given here the list of the four noble truths. The four noble truths become the object that is observed or its realised by the next item in the list which is, “**exalted wisdom**”, pristine wisdom. So we are talking about the object realised and the subject realising it. Now for emptiness there is no characteristics of being itself the subject realising or focusing on the four noble truths, and so forth.

The next one “**no attainment**” and the one after that “**also non-attainment**”. Attainment here should be understood as the noun – not the verb – and it refers to the result. So it says there is no result, there is **no attainment for emptiness**. It's not going to attain anything. Also the opposite of that **non-attainment**, like something that you will not want to attain for example a result you would not want to reach - there is nothing like that for emptiness. Different commentaries explain differently these two words **attainment** and **non-attainment**, so there is a variation, some commentaries say that ‘attainment’ refers to the ultimate object of attainment which is Buddhahood and ‘non-attainment’ refers to there being nothing at all to attain, taking the words literally. It has that connotation that whether you practise or not, you don't get anything at the end. ‘No attainment’ indicates that there will be no reward at the end. There are different commentaries that explain these words in different ways.

So up to here is the path of meditation.

So in brief this passage says for that arya equipoise on the path of meditation there's no conventional phenomena whatsoever starting from form all the way up to omniscience. Whether you are talking about afflicted phenomena or whether we are talking about purified phenomena from form to omniscience - that whole range of phenomena - none of them appears or exists for the arya equipoise. So what is this arya equipoise? what is the practice on the path of meditation? It's a gradual practise where the practitioner moves from one ground to a higher ground. Shifting from one ground to the other occurs during equipoise. And really what it is, is abandoning a certain measure of objects of abandonment that are relevant for that particular level, that particular ground. So as you abandon those things you move up one step and this is how you progressively transfer to higher and higher grounds.

The next sentence says,

“Shariputra, therefore, because there is no attainment, bodhisattvas rely on and dwell in the perfection of wisdom,”

These words indicate that we have the potential or the capacity to reach the state of a non-learner.

It begins by saying,

“Shariputra, so he is addressing Shariputra and says
“Therefore” indicates a reason. So what is the reason?

Previously the speaker explained what is the practise on the path of mediation. So it says, when you understand what that arya equipoise does on the path of meditation - that for that arya equipoise no phenomenon, starting from form all the way up to omniscient, do not exist; that the characteristics of these phenomena are not relevant for that arya equipoise; and that for it there is no attainment there is no non-attainment.

“The bodhisattvas rely on and dwell in the perfection of wisdom.”

This indicates that they have the capacity to reach this level of the non-learning. This means they have the capacity to get rid of the two types of obscurations, imputed and knowledge obscurations. This happens at their final continuum as sentient beings which occurs at the very end of the uninterrupted path of the tenth ground, the very last moment as a sentient being.

So it is describing here what a bodhisattva does at the very end of the tenth ground of that uninterrupted path which is his or her final moment as a sentient being. At that point a bodhisattva has the power to apply the direct antidote to the most subtle knowledge obscurations. That single pointed equipoise on emptiness at that level has that particular power. So it says it,

““Rely and dwell in the perfection of wisdom”

That single-pointed equipoise does that.

Once you have reached this point this phrase indicates that you have the full capacity to become enlightened because now you are applying the antidote to the most subtle knowledge obscuration. So what would happen after you eliminate knowledge obscurations? What follows is that you complete the path and you become a Buddha. You have already abandoned afflictive obscuration and now you got rid of the last remaining one which is a knowledge obscuration. The mind without obscuration refers to having eliminated the final of the knowledge obscurations. This mind is without fear, since you have reached enlightenment.

In our translation it does not reflect this but here there is the reasoning, it says that, **because the mind is without obscuration, it is without fear.** So because you have no obscuration you have no fear. This sentence is presented and interpreted in the other way as well. For example, Master Gunamitra says

“Because you have no fear, you are without obscuration.”

The fear here is fear for emptiness. You are fearless in terms of emptiness, you don't fear emptiness. So because you have no fear for emptiness you are going to get rid of all obscurations - afflictive and knowledge obscurations - whatever you want you will eliminate it. Whichever way you go in that sentence either because you have no obscuration you have no fear, or because you have no fear you will have no obscurations, it's more or less it's the same meaning. And then it says:

“Having completely passed beyond error”

There is no error here, there are no afflictions, there are no seeds of afflictions, there are no knowledge obscurations, there are no imprints of knowledge obscuration - so you have passed beyond error and you have reached the end point of nirvana.

“All the Buddha’s who dwell in the three times also manifestly, completely awaken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.”

All the non-learned Buddhas of three times do it by relying on the perfection of wisdom.

We have this expression here the **perfection of wisdom**, so the question is how are we going to interpret this. It appears often in this text and in other similar texts. One way to interpret ‘perfection of wisdom’ is to say that it refers to emptiness itself, another way to interpret ‘perfection of wisdom’ is to say that it refers to the text, the *scriptural* perfection of wisdom, which is the extensive, the middling and the short *Prajnaparamita* texts. A third way to explain ‘perfection of wisdom’ is to say it refers to the *path* perfection of wisdom which is the actual wisdom realising emptiness. So unless you are skilful in interpreting the expression “perfection of wisdom” you could become a bit confused how the Buddhas of the three times rely upon it.

In this particular context where it says

“All the Buddhas of the three times rely upon the path perfection of wisdom.”

It is to be understood mainly they rely upon the *path* of the perfection of wisdom. Because they rely upon the wisdom directly realising emptiness. But you could also make a case that they rely upon the text, the *scriptural* perfection of wisdom.

Following that we have the section teaching the mantra. It is first taught in an extensive way and then in a condensed manner, where the actual mantric syllables are given.

Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequalled, the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false. The mantra of the perfection of wisdom is declared:

TAYATAH [OM] GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

We are using the word “mantra” here and if we go to the etymology of the word “mantra”, “man” means mind and “tra” means to protect. So mantra is something that protects the mind, so it is within this context that we say the perfection of wisdom - the wisdom realising emptiness - is a mantra in the sense that the wisdom realising emptiness protects your mind. We have the sentence here that says,

“The mantra of great knowledge”

Why does it say the mantra of great knowledge? Because the perfection of wisdom is great knowledge. Because it’s the knowledge of the ultimate nature of the object. So once you have that realisation of the ultimate knowledge of the object, once you rise from your meditation you will find that, that knowledge protects you from samsaric suffering. So it protects your mind. Having that understanding it protects your mind so it really fits very well with the etymology of the word “mantra”.

Here we are not saying that the perfection of wisdom or the knowledge of the perfection of wisdom is mantra from among the twofold division of sutra and mantra or sutra and tantra. We are not saying that this is tantra. It is all sutra, but it fulfils that characteristic of protecting your mind. It’s not tantra, it’s sutra but it protects your mind.

The first one:

“Therefore, the mantra of perfection of wisdom,”

This describes the realisation of emptiness, the wisdom that is the realisation of emptiness. So it says that wisdom is the mantra of the perfection of wisdom. The word “perfection” here in Tibetan (*parchin*) indicates that you have come to the other side, you have completed something. You have perfected something because that type of realisation allows you to traverse samsara and come to the other side and be liberated, and therefore it is called the mantra of the perfection of wisdom. Or the mantra that takes you across, the wisdom that takes you across.

The next one,

“the mantra of great knowledge”

All these refer to the realisation of emptiness, so the realisation of emptiness is the mantra of the perfection of wisdom. It is also the mantra of great knowledge not just any knowledge, it is the great knowledge, because when you have that realisation of emptiness, that has the power to completely destroy any ignorance, afflictions, and so on. So it is the great knowledge, the mantra of the great knowledge.

The next one is:

“the unsurpassed mantra”

Because the realisation of emptiness is the unsurpassed path to liberation. There is no other path that is better than this, exceeding this, having better quality than this. As we have said before, all Buddhas of the three times, they will do it by relying upon the perfection of wisdom. There’s no other better way to do it.

Then it’s

“the mantra equal to the unequalled.”

The unequalled refers to buddhahood because the buddha has perfect realisation and perfect abandonment. And that makes him unequal or far superior to everything else. So the realisation of emptiness is equal to that unequal state.

“The mantra that thoroughly pacifies all suffering” because the realisation of emptiness has the power to destroy all suffering.

So this realisation of emptiness

“should be known as truth since it is not false.”

So it is not deceiving in anyway. It is the truth, it’s not false.

We use the term “suchness” or “thusness” which indicates it is exactly like that, that is the nature. So it is not fooling you in anyway, it’s not false in anyway, it’s exactly like that, that is the nature.

And then we have the proclamation of the actual mantra of the perfection of wisdom:

TADYATHA

Then we have the [OM] in square brackets because in some Indian commentaries it appears and in some Indian text it does not appear. In the works of Master Nagarjuna he makes a point saying that it appears, but in other authoritative text it is not there, therefore it’s in square brackets, so

TADYATHA GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

So this is the IQ test for *Prajnaparamita*: if you are extremely sharp you have got the entire meaning, of the *Prajnaparamita* text in particular everything that was mentioned prior to this point you will understand it simply by hearing those mantric syllables, so it's for those with extremely sharp faculties.

So **TADYATHA** is 'it is in this way', indicating 'this this is the path', 'you should do it this way', then we have the syllable **OM**.

GATE GATE means 'gone', so gone, gone

PARAGATE 'gone beyond'

PARASAMGATE 'perfectly gone beyond'

BODHI refers to 'enlightenment' **SVAHA**

The first **GATE**, gone, refers to the path of accumulation.

The second **GATE**, the second gone refers to the path of preparation.

PARAGATE which is gone beyond is the path of seeing.

PARASAMGATE, perfectly gone beyond, the path of meditation and

BODHI SVAHA is the state of buddhahood, enlightenment.

And then it concludes by saying,

“Shariputra, the bodhisattva mahasattva should train in the profound perfection of wisdom like that.

So this is the condensed advice, so this how you should do it.

This concludes the response that Chenrezig gives to Shariputra. Remember that this whole conversation came about through the power of Buddha and through the blessing of the Buddha. The Buddha is in deep concentration, in absorption, and through the power of his blessing somehow Shariputra is inspired to ask Chenrezig this question: “how should it be practised?” And again through the power of the blessing of the Buddha Chenrezig is empowered to give these explanations. So when we come here to the end where it says **“Shariputra, the bodhisattva....”** this is Chenrezig concluding here. He is saying: “Shariputra, you asked the question so in brief, this is how it should be done.” So we have this conversation between the two bodhisattvas but it all comes and it all based on the absorption and power and the blessing of the Buddha.

Regarding the name “Shariputra”, the last part of the name “Putra” means ‘the son of.’ The first part of the name “Shari” is the name of his mother. So she was given the nick-name after a bird that was called Shari or Sharika. The bird actually has very beautiful eyes so the mother must have had beautiful eyes and was called Shari. His name indicates that he is the son of Shari.

Then after that we have the congratulation and the rejoicing.

“Then the Bhagavan arose from the concentration and commended the bodhisattva mahasattva arya Avalokiteshvara saying:

Well said, well said, son of the lineage, it is like that. It is like that; one should practice the profound perfection of wisdom just as you have indicated; even the tathagatas rejoice.”

The text mentions that the Bhagavan arose from that concentration. In reality the Buddha never arises from that equipoise, from that concentration, but he just demonstrated the aspect of arising for the sake of those disciples. Ordinary disciples had that vision or had that understanding that the Buddha somehow arose from the concentration and speak those words.

So the Buddha gave the appearance of **arising from that concentration and commended the bodhisattva mahasattva arya Avalokiteshvara saying: Well said, well said**

He is repeating it twice and that repetition is therefore emphasis indicating that the Buddha was extremely pleased with that answer. It's similar to when we hear something that surprises us and we have to hear it twice. We say: "Really? Really? Is it really like that? Do you really mean it?" The Buddha here is so pleased with the response that he says "well done, well done" twice.

And we have that devise repeated again, because it says:

“Well said, well said, son of the lineage, it is like that. It is like that”

Exactly as you say it, it's unmistakable, you didn't make the slightest mistake, it is exactly only as you said it, so it is like that, it is like that - emphatically stated.

It says,

“One should practice the profound perfection of wisdom just as you have indicated;”

So just as Chenrezig has explained this to Shariputra this is how it should be practised, everyone should practise this way.

And then he continues by saying that

“Even the tathagatas rejoice”

This is explained in two ways. One way to understand it is that one should practise exactly as Chenrezig has just explained, and if you practise in this way, all the tathagatas, all the Buddhas will rejoice. The other way is to understand that even the tathagatas rejoice in that amazing explanation that he just gave. So, they rejoice in what he says and/or they rejoice if you practise accordingly.

It is at this part of the sutra when the Buddha manifests the aspect of arising from the concentration and directly congratulating Chenrezig that we have the direct speech of the Buddha. Whilst the other part of the sutra contains speech that was through the blessing of the Buddha or speech that the Buddha later on gave his permission for those parts to be included.

So then,

“The Bhagavan having thus spoken, the venerable Sharadvatiputra, the bodhisattva mahasattva arya Avalokiteshvara, and those surrounding in their entirety”

Everyone was there including hearers, solitary realisers, everyone was there in the occasion.

“

“Along with the world of gods, humans, asuras, and gandharvas” Everyone

“were overjoyed and highly praised that spoken by the Bhagavan.”

This completes the *Arya-bhagavati prajnaparamita hridaya-sutra*.

Geshela: Yes we have finished the *Heart Sutra*, yes but do we have questions with the basic program?

Student: Can we request the Oral transmission of *Heart sutra*?

Geshela: Okay in Tibetan I will do it quickly in Tibetan. [Oral transmission of *Heart Sutra*]

Alright so what we do on the Thursday night for quite a while we were studying the Fourth Chapter (Transcriber: Refer to the *Ornaments of Clear Realisation*). However we finished earlier in the year with the Fourth Chapter and we had the remaining 6 weeks and during these 6 weeks, we have managed to fit in the *Heart Sutra*.

After the break we will start on a new subject it is called the *Sublime Continuum of the Mahayana*. The text has 5 chapters and in that there are 7 topics that are presented.

In particular the first chapter is the chapter that presents the Three Jewels and Buddha nature. The second chapter, presents enlightenment
The third chapter, the qualities of enlightenment
The fourth one, the enlightened activities of the Buddha
The fifth one talks about benefits. So basically, the main subject matter is presented in the first 4 chapters and the 5th one is talking about general benefits.

The first chapter is quite important because it's the presentation of the Three Jewels and the Buddha nature. We all go for refuge to the Three Jewels. At that time we affirm the promise: "I will become these Three Jewels." So it is quite important to understand that we have the Buddha nature that will allow us to become that.

In the first chapter we have 4 subjects: we have the Three Jewels and Buddha Nature. Buddha Nature refers to the two types of obscuration that can be removed. That leads to the next chapter that talks about enlightenment. Because it says, when you removed the adventitious stains and since you have the natural purify, you will reach enlightenment.

Then having explained that you obtain enlightenment it goes into explaining the various qualities of body, speech, and mind. Then we have the next chapter which is enlightened activities. So chapters 3 and 4 explain these subjects because you need understand what qualities are associated with enlightenment.

Another way to look at this presentation is to say we begin by talking about the Three Jewels but here is talking about the Three Jewels that exist outside yourself, in the continuum of others. So we are talking really about the casual refuge. Those Three Jewels that you look at and you admire and then you aspire to reach them saying: "I also want to become enlighten. I also want to reach that status." So we they are the aspirational Three Jewels, that is external refuge. After that it is explained to you that you have the full capacity to reach such a state. Then this is followed by the presentation of enlightenment: the qualities of enlightenment and the enlightened activities which are actually the resultant refuge. In other words, all the results you will get once you have established this state that you have the full capacity to obtain.

After we come back from the break we will focus on the first chapter, dealing with the Three Jewels and the Buddha lineage or the Buddha nature. But before we get there you have to give the answer to the questions for the fourth chapter. (for The Ornament of clear realisation).

Student: Open book and take-home exam. When do we have to hand it back?

Geshela: Next three months because of next two months are holiday and someone is going to pilgrimage as well we will be busy time than take one month to do it.

Geshela: If you can read it and if you need to clarify the questions anything I will clarify it with you

Students: Any maximum length with answer?

Geshela: Number of words is not important but the correct answer is important. [Laughter]
I didn't make the question so hard so it's sort of middle way. There are some maybe I try to keep it as simple as much as I can. But too simple is also, because it's a take home exam, if it's too simple what's the point? So anyway if there is anything that needs to be clarified let me know if there is not, that should be fine.

That's it we finished here. Thank you.